PETER'S NET LET DOWN

OR,

THE FISHER AND THE FISH,

BOTH

Prepared towards a blessed haven.

Delivered at a Synod at *Chipping-Norton* in *Oxford-shire*; By R. MATTHEW a neighbour Minister.

Reviewed by the Authour and published.

MATTH. 13. 47, 48.

The Kingdome of Heaven is like unto a net that was cast into the Sea, and gathered of every kinde.

Which, when it was full, they drew to shore, and sate downe and gathered the good into vessels, but cast away the bad.

LONDON,
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NET LET DOWNE:

OR,

THE FISHER AND THE FISH.

TO THE RIGHT WORTHY ENNOBLED

M. WILLIAM MVRREY, *one of the Groomes* of his Majesties Bed-chamber, all desirable happinesse in CHRIST IESVS.

(***)

Truly learned and nobly Vertuous,

THE greeting of the [a] *Pilgrim* to the [b] *Prince* by way of *Vota* and *Grates*, *Requests* and *thankes* noteth to my observation those two as Rounds, whereby inferiour persons aspire to Personages of *Elevation*. The former whereof weaker, by reason of its reflexe upon the subject, not usually adventured upon, unlesse strengthened by some relation of neerenesse, or els merit under either act or hope: To this I feare to hazard my timerous step; least, rising in nature of a light *exhalation*, I be dejected, vanishing into a precipitate *Meteor*: The later I pitch upon in this enterprise being stronger, by

[a] *Vlysses.* [b] *Alcinous.*

itsaſpect unto the object, and therefore likely to beare a modeſt aſſent, with hope of either acceptance, where the Patron apprehends reality of cauſe, or (at leaſt) of attention where it finds a generous eare. Not longer to offend the publique good by ſtaying your nobleneſſe importances with private ſuſpenſions. It hath pleaſed the *high and immortall God*, in his provident adminiſtration of theſe inferior mortalls, upon the payment of natures debt by the right noble late Earle of *Downe*, and his worthy eldeſt Sonne deceaſed, to aſſigne the education of the tender Grand-childe to the moſt pious care of the *nurcing Father* of our Church and Countrie, a Guardian paralell to whom, it were pride or worſe to deſire. His Gracious Majeſty hath cleered his both Princely wiſdome, and royall faithfulneſſe in referring, or rather preferring that important charge to a Perſonage ſo neere and deare unto his *royall perſon* as your moſt worthy ſelfe. In which weighty undertaking you have auſpicated proſperous beginnings, not only for the ſetling of the noble Orphan his eſtate; and that by preſerving and augmenting the deſcent of honour from his worthy Progenitors; in eſtabliſhing the ſtate of the Tennants of antient and later dependancie lately fluctuating in various feares: but (which moſt commendeth your godly ſincerity) have taken ſuch religious order for his perſonall education, whereby are diſcharged all his deceaſed Grandfathers feares (often by way of Reference to theſe times) intimated to me, (the Childes then unworthy, and fearefull undertaker) in the proverbe, *Better unborne then unbred*: having, according to the earlie promiſe of your moſt worthy and pious conſort,

ſort, provided him a Tutor of both exact learning, and truly ſetled Religion, and that under the aſpect of your own eye; and protect of your tender Ladies wing. So happy a change in my nobly hopefull Earles behalfe for me, (out of diſcontent in parting with the promiſe, and pledge of my ſupport and breath of outward hopes) not to ſee, or to behold with ſilence, were to bring my ſelfe into juſt ſuſpition of harbouring much ſelfe-love, and murmuring againſt heaven and earths wiſeſt proceedings in that behalfe: I have therefore emboldned to your view an expreſſion of much thankfull impreſſion, according to my module not ſo much preſenting a gift, as paying the intereſt of no ſmall ſum of the young Earles debt in his defect, the totall by him generouſly acknowledged, the paiment only reſpited untill his riper knowledge of himſelfe. For me to tender a Preſent *Homogeneous* to the eſtate of a rich Receavour (gold to the golden) were as the Oratour tearmes it, οὐ δόσος ἀλλὰ ἐμπορέα, not a price of homage but a ſpice of brokery. I therfore make this choice to approve my ſervices, and continue your favours rather in a Students name, then in a Huckſters nature; preſenting to your firſt view the few lines of the following diſcourſe, into which the perhaps overvaluing eares wiſhed the publique eye a partnerſhip. The ſtyle and mixt nature of it ſheweth it prepared for a Synod of a mixt Audience. Where, by reaſon of ſickneſſe in ſome, and importances in more, a great part of my choice Hearers miſſing, the worke in part fell in fainting, no way (me thought) recoverable without a cordiall from ſome candid Patrons countenance, to lend it life of aſſent to their eyes, whoſe eares were bar'd

the hearing. To which if you please to affiate a new breath, enabling it under your propitious favour to creepe abroad towards the Lords *Treasurie* for the *Casting in a mite* amid my bretherens richer store, they, and I shall have new cause to rejoyce in your pious eminencie, and joyntly pray, that, as a religious *Nehemiah*, you may further your own accompt against the *Visitation day* of the Lords last Audit, by now improving your neerenes favours, and opportunities with the *Lords annointed* to promote the Churches cause with wise, religious, and seasonable motions: supplicating to the Almighty for all requisite and reall happinesse towards your right worthy selfe, your vertuous Spouse, and hopefull race, with that noble Ympe under the influencies of your happy Guardianship the growth of whose prosperities, many thousand eyes watchfully observe, and I hope, as many devout hearts zealously implore, I commend you to the ever blessedst protection. So, having made (I feare) over bold use of both the stayres of that *distressed* towards your *favourable aspect*, I hasten downe to my selfe againe, in all service to rest

Your true welfares

affectionate orator

ROGER MATTHEVV.

TO

To the Learned brother and courteous Reader.

Learned and courteous, accept this piece, that arrogates not to it selfe any worth of thankes, as a voluntary mite from the givers all, *but deprecateth pardon for detaining a many yeeres due tribute from the publique treasurie: likelier, I hope, to speeed, for that the storehouse is so full of richer brethrens presents, that the want of my pittance hath beene no misse for the time past, nor its injection any surplus for the present. Its a confessed truth, it had better proportioned this diminutive to have beene committed (as the* Orators pro Dejotaro, *at request) a private tran'cript to a* Dolabella's *deske; or secured by a descent from an* Arunsius *his eye to his penknife, from the byte of*

Piper & quicquid chartis, &c.

And had not the Author beene crowed out of long steepe, in this kinde, by two or three shrill cals (too wise then to take an answer in meere silence) rather then he would have adventured a finger whipping for the itching-evill of pressing to oppresse the presse, he would have rested still enrolled mutus piscis, *then adventured to bait* Piscator ictus: *snayle-wise inough to keepe the fearefull horne within the house, then hazard it to prittles of publique thistle: not so old, as not to discerne his wrinckles without a paper-glasse of his owne composing; nor so immodest, as upon a meere voluntarie, to thrust his weake sickle into a harvest so strongly furnisht with publique labour. Howbeit, what by expectation from friends, and what by his owne facilenesse, having lost himselfe in a hasty promise, he is now stept beyond his usuall, as a bird from out its own bush into others hands, left to implore manumission according to the good intention of its note. Entreaty then remaines, that, sith I have quite lost my bolt, and, to fish for thee as well as my selfe, have put my boate from shoare into the mayne, thou wouldest lend a twitch of our* Saviours *goodnesse to reserve a* sinking Peter *for further service. I end, if we shall be mutuall, and thou please, as a wiser brother, to paterne me forth thy selfe for my imitation in thine and others like behalfe, out of thy goodnesse accepting the good: thy charity supporting the weake: thy wisdome correcting the faulty: but especially thy often prayers for this unworthy fisher, that whiles he layes the weeles for others, himselfe may board the blessed haven. So, having met as friendly as* David *and* Ionathan, *we part as courteously as* Orpah *and* Naomi.

Thine in the Lord,

R. M.

1. Our Lord Iesus Christ is the Chiefe Lord and Master of his Church: concluded with a briefe instruction.

2. It's a great discouragement to bestow a great deale of honest labour in vaine: put home to offenders in a short Advertisement.

PETERS NET
let downe:
OR,
The Fiſher and the Fiſh.

LVKE 5.5.

And Simon *anſwering, ſaid unto him, Maſter, We have toyled all the night, and have taken nothing; nevertheleſſe, at thy word I will let downe the net.*

THeſe words are part of a conference had betwixt our Lord Ieſus Chriſt, and (with others) eſpecially *Simon*; after called *Peter*, whoſe ſtory we finde adorned with a five-fold calling and deſignement.

The firſt *ad notitiam Chriſti*, to Chriſts acquaintance, Ioh. 1.42.

The ſecond *ad Diſcipulatum*, to Chriſts Schoole, Mar. 1.17.

The third *ad Apoſtolatum*, to Chriſts Pulpit, Mat. 10.7.

The fourth *ad Martyrium*, to Chriſts Croſſe, Ioh. 21.18.

The fifth *ad Gloriam*, to Christs Kingdome, Mat. 19. 27, 28.

Next the persons (in order of narration) the matter of the Conference followes, *viz.* a treatie of fishing, not simply for it selfe, but for spirituall ends after wards expressed.

After the matter, the place succeeds, and that varied as much for name as *Iosephs* coate for colours: sometimes stiled the Sea of Galilee, Sea by an Hebraisme for a gathering of waters as *Lacus Asphaltes* the dead Sea: of Galilee, whether from a Towne embordering, as *Iosephus* thinks, or a Province inclosing, I stand not to discusse. Its like it bare a while, the name of *Tyberias* assigned it by *Herod*, as *Ierom* guesses: but antiently owned the name of *Cinneretz*, if *Iosephus* misse it not; which title it answered unto, till our Saviours time, when the Iewes speaking rather Syriack then Hebrew-wise (as *Iansenius* hath it) a little nicknamed it to *Genezar* or *Genezareth*, so charactred in the first verse of this Chapter. The learned *Aegesippus* (to honour our Saviours presence at it, and to make the waters sweeter for him) viewed it through a wrong glasse of the Greeke word; well chidden for it, for causing *Greece* to intrench upon *Palestina*: its pittie, but no more then just, that the eye of a good intention should receive a fillep, meerely for want of a perspicuous object, or a Cristall spectacle. To terrie forth this place of conference by its lists and boundaries, would set Historians and margent Writers at more fists then my Martialsie can reconcile. Besides, that being as impertinent as doubtfull, I wade thence, and having beene over-long upon the *Quis*, *Quid*, *Vbi*, Persons, Time, and Place of the narration, I am shorter in the other fower Requisites, *viz.* the *auxiliarie*, *finall*, and those of *manner* and *time*. The first of which discovereth it selfe in the fishers ship, and fishing instruments, though somewhat slope-wise, all of them in respect of our Saviour, being rather occasionall then properly Synergeticall.

The second more direct, namely to foreshew *Simons* prosperous successe in converting soules by the ensuing miracle of encloſing so many fishes.

For the *manner* of the Parley. It was, on Christs part, full of wisdome, mildnesse, goodnesse: On *Simons* part; not wanting

of attention, reverence, and obsequiousnesse.

And lastly for the *Quando*, *when* it was, The fourth verse of the Chapter acquaintes us: *When Iesus had left speaking to the Multitude*: then it was, at what time having bidden *Simon* let downe for a draught, he received this answer full of respect and service: *Master, We have toyled all the night and have taken nothing: Nevertheless at thy Word I will let downe the net.* Which heavenly food, for your holy breakfast, breakes it selfe into two wholesome measses.

The { First sawcewise and sowrish, but savoury, in a sad complaint. *Master, We have toyled all the night and have taken nothing.*
Second sweet and feeding in a serious Resolution: *Nevertheless at thy Word I will let downe the net.*

The Complaint is partly { ushered and prepared.
opened and inlarged.

1. Its prepared in an earning compellation. Master: *Simon* dejects one eye upon the nights hard successe, elevates the other unto his mornings blessed Guide, [illegible] lifts up his moane upon our Saviours bosome, and calls [illegible]

2. Its inlarged two waies { 1. By the means [illegible]
2. By the successeleesse effect.

1. The meanes fourefold, { 1. The plurality of persons *We*, enclosed in the word κοπιάσαντες.
2. The extreamity of labour *have*, or having toyled.
3. The unseasonablenesse of the time *The night.*
4. The tediousnesse of the season *all the night.*

2. The effect aggravated by the cut-tedst diminutive that wit or art can contrive { Nothing: *We have taken nothing.*

So fadges the complaint.

The Reſolution as it hath its proſpect towads both parties, Chriſt and *Simon*. So it brancheth into two parts accommodated to both.

The former, The motive, *viz.* Chriſts { *Neverthelesse at thy word,*

The later: The matter of *Simons* obedience, { *I will let downe the net.*

Every word hath its waight and worth; a verſe as truly full of Cordialls as *Charles* the fift unadviſedly charged *Luthers* bookes with every word a poyſon.

The Text thus ſurveyed; The words method-forth our order. In whoſe frontiſpeece, we may ken a good ſea marke, a propitious ἐκ Θεοῦ in the compellation, Maſter, *Simon* auſpicating his anſwer *à primo Ente*, even the Saints ἀλφα at whom, all their attempts, deliberations, and complaints ſhould begin and take their breath; and their ὦμεγα in whom all their concluſions and reſolutions ſhould cloſe and ſhut together, and therefore aptly prefixed before both complaint and reſolution in the word ἐπιστάτα Maſter; a title; that like healing *Iordan* hath its influence from two fountaines, *viz.* both ἱστημι to ſtand, and ἰστωρ to know, (if the Scholiaſt may believe *Suidas*) fore attended with the prefixe ἐπὶ ſignifying about, before, and above: and therefore well expreſſing Chriſts headſhip over his Church, as one that is alwaies about, before, and above it both in place and providence; from which title ſo fitly applied to our Saviour ariſeth this profitable obſervation, *viz.*

Doct. 1. *Our Lord Iesus Christ is the Lord Preſident over his Church.*

But the burden of the time muſt not ſetle in this doctrine; and therefore minding all to take Chriſt aſwell a Lord, as a Saviour evidencing their ſincerity by expreſſing rather loyalty to his perſon then liquoriſhneſſe to his portion; I paſſe to the onely naming of a ſecond leſſon, cleerely ſhining through the ſadneſſe of *Simons* complaint, for being ſo long in labour for the ſmall and ridiculous birth of juſt nothing, *viz.*

Doct. 2. *Its no ſmall diſcouragement to beſtow a great deale of honeſt labour all in vaine.* Neither here can I make long (though deſired) ſtay: Time haſtning me to a tranſ-kippe over to *Simons* reſo-

reſolution, leaving onely a gap for all rebellious ſubjects, Children, ſervants, and inferiours of all ſorts, who have ſinfully put this diſcouragement upon their Governours, to make through to this Maſter in Heaven (as the Apoſtle ſtiles him) for the deploring their wickedneſſe before him: and imploring both power and pardon at his hands tno. To which I adviſe ſpeedily, not by bouts and delaies, as *Adrian* intended to reforme Romiſh exorbitations, ſtep by ſtep a yeare betweene, but inſtantly, whilſt this incenſed power continueth a Maſter, a Saviour, before the uncertaine ſummons ſo appeare before him in the perſon and habit of a Iudge: And ſo I come to *Simons Reſolution*, the chiefely intended marke of this preſent taske. *Nevertheleſſe at thy word, &c.*

From which words: That we may derive one compleate obſervation, it will doe well to gather all the parts together, whereunto we are well helped by the *Redditive*, *Nevertheleſſe*. Which word hath its backe ſpect to an *Adverſative*, not named in the Text, becauſe eaſily collected, *viz.* Although or Albeit; both which make up one *Dialogiſme* (as Schooles call it) conſiſting of a deliberate *addubitation*, and an unexpected anſwer or *ſubjection*. The former thus implyed: Although the laſt whole nights hard ſucceſſe is able to kill a Fiſher, yea and bury him under the Labourers Proverbe: *As good play for nothing as worke for nothing*: *Nevertheleſſe* (there ſucceedes the *ſubjection*) *at thy word*, that is, at thy authority (as ſome underſtand it by a *tranſumpt* of the ſigne) or upon the hope of good ſucceſſe to follow upon thy commandment (by a *metonymie* of the cauſe) *I will*, and am at a point (notwithſtanding every word of the motion ſeeme an abſurditie, every unlikelyhood an impoſſibility) to put paines and net and time, to a ſecond hazard: Which reſolute concluſion of *Simons* affords us this compleate Leſſon, *viz.*

The directions of God and our Lord Ieſus Chriſt muſt be reſolutely followed, ſeeme they unto us never ſo ſtrange yea and bootleſſe too. This is a hard ſaying, who can heare it? a ſtrange doctrine, how ſhall we prove it? *Hard taskes* (ſaith a worthy father) *from ſuch a Commander are beſt proved by practiſe*: but Doct. 3.

that it may be more eaſily admitted to approbation, the skilfull Lapidary that teaches to brighten the diamond (the hardeſt of all gems) with the duſt ſhaved from it ſelfe, helpes me to cleere the Scriptures hard and duskiſh paradoxes with ſmall and eaſie fragments taken from it ſelfe, from whence both precept and patterne joyntly occurre for both *proofe & illuſtration.*

For precept *Moſes* is legall, and keepes decorum in a *Categoricall* and abſolute charge. Deut. 5.33. *Yee ſhall walke in all the waies which the Lord hath commanded you*: there is no indenting, no reſerving, no balking any, walke in all, without exception. Our *Lord Ieſus Chriſt* the Author of the Goſpell, though more milde and *hypotheticall*, yet as generall and with as *Imperatoriâ brevitate*. Ioh. 15.14. *Yee are my friends if you doe whatſoever I command you*: generall obedience whether it tend to *croſſe* or *crowne*, is the onely touchſtone by which their love and affection to *Chriſt*, and his familiarity and communion with them muſt be tried. For patterne and example, wee have a leading caſe in father *Abraham*, who being preſcribed from the Lord a ſtrange courſe of gaine and preferment, even by his loſſe of Countrie and kindred: hee made no bones of the charge (though never ſo unſavoury and unlikely) but *departed*, ſaith *Moſes*; *he went*, ſaith *Paul*, *not knowing whether he went*: And what to that chare, (to reaſon very homely) of Circumciſion of himſelfe and family-males? Nay, what to that unnaturall charge of excommunicating his *Iſhmaell* ſo young and tender? And yet, more then that, what impoſition in ſhew ſo brutiſh as that butchering of his *Iſaak*, the Son of his ſo many yeares expectation, heire of his houſe, the joy and laughter of his life, the pawne and ſtake of his ſalvation through Chriſt then in *Iſaaks* loynes? What rubbes made *Abraham* in any of theſe? Where ſtucke he? How long did he procraſtinate? The Text tells us, he did the firſt the ſame day: and for the two later, he made them the prime workes of the day, riſing early to diſpatch them to prevent all intervenient pawſes. Againe, what man, of halfe his wits, would ſo much as dreame of flying into victory over a mighty and copious hoſt, by cutting of both the wings of his Armie, and skirting his armed

armed number from two and thirty thouſand to three hundred? Howbeit, if God will have it ſo, its but his pleaſure *to explorate what he willeth*, it is *Gideons* part *to accompliſh it*. And what reaſon why any man ſhould, upon any pretence, refuſe to be as generall for the matter of obedience to the great God as *Moſes* commands, Chriſt adviſes *Abraham* at *Ur Mamre* and *Moriah*, *Gideon*, at *Ophrah* ſo reſolutely performe. For why.

Firſt, what an abſolute Soveraignty hath *God* over his Church? *Reaſon* 1
Of what unpreachable right is that Vmpire *Chriſt Ieſus* over each member of the ſame? Behold his tranſcendent name upon his thigh. Revel. 19. 18. View his ſtation with *one foot upon the land, the other upon the ſea*, every where the *King of Saints*, Revel. 15. 3. Obſerve his greatneſſe in that his proclamation of compleate Lordſhip of *all power both in heaven and earth*, and muſt ſuch a Prince, whoſe affection, beſides, to us-wards is ſtronger then death be indented with? Is it currant Law both in old and late Rome under Vſurpers, that *Princes deſignes are to be ſerved not ſounded*: and that *to them appertaines the glory of judgement, to ſubjects the honour of obedience*? And is it not at leaſt as true betweene heaven and earth. Its certaine, bodily ſervants muſt obey in all things, ſo lawfull, come, and goe and doe as at the Centurions becke; and muſt not ſpirituall, whoſe eyes and hands like the *Cherubines* wings towards the mercy ſeate, ſhould attend to haſten, as readily as Angels at Gods direction, as that great B. B. of our ſoules catechiſes us in the third *petition* of his *Prayer*?

2. But becauſe ſervice comes not of ſo kindly, that's awed by authority: therefore in the ſecond place, let the cords of our advantage from this Lord binde us cloſer to implicit obedience. Its true that the heathen Moraliſt ſaith of ſelfe-loving man, he cannot finde in his heart to obey but onely *Vtilitatis cauſâ imperanti*, ſuch *a Maſter whoſe leſſons drop profit*; ſo brutiſh that the fouleſt ſtable is his faireſt way, till the queſtion of *Cui bono? What gaine blowes it*, be anſwered to his minde; in which reſpect if we will be ordered, we need not goe farre to ſeek *who will ſhew us any good*. *Gods* divine *Attributes* ſhew forth nothing els, in his both works and wages; what a deale of

mercy

mercy reveales it selfe in his counsels so *deare to us-ward*? What a mirth of comforts doth his truth afford us? How *great is his power* for us, *yea and his wisdome infinite*? So that wee must either renounce our adoption, give Gods *Attributes* the lye, or else teach our hands to worke blindefold when he calls us to doe; and catechise our sences, to take any impression of paine, when he bids us suffer.

Ob. Some things are indeed attractive; but are not many of Gods waies rough? not a few tedious, dangerous? Reade the sad *Martyrologies* of severall times, the *Centuries* of the Churches story.

Ans. Yes, in shew, by heare say, at first, awhile, till longer tryall, but afterwards they bring meate in the mouth as you say, *the recompence of the reward* makes amends for all: True it is Sathans darlings have it at the start, in shew, at *putting on the armour*, like jetting *Benhadad*: But *Gods* servants and souldiers have their joy at the putting off. The wicked scene acted, the shew, the pleasure, the glory are ended, onely the evill remaines on the score. But Gods servants service acted, the stormes are past, the joyfull haven bids them everlasting welcome *into their Masters joy*. And, as many Merchants thriven from small beginnings up to Knights, Barons, Viscounts, having cast up their accounts, may say; many hungrie meales have we made; not a few starting sleepes have we had, some dangerous journeyes have we gone, divers sore burdens have we undergone: but loe, now we have borded the sunny side of the Shore; and sit in silkes, and feede in gold, and roule in ease, and swimme in wealth, and shine in titles and repute, and are fully paid for all: more then so may Gods children *boast of in the Lord*; as the Psalmist phraseth it, after the harshest services, by how much better the merchandize of wisdome is than that of gold, and heaven higher then the earth or Sea: Its true, we must not looke to sow and reape both in one day; neither is it certaine to reape the same crop hoped for, nor yet an harvest according to the particular seed: howbeit its certaine *the Lord of the harvest*, will prosper to us as good, perhaps wheate for pulse, patience, strength, comfort in steed of a little ease

eaſe or other inferiour good expected: In our wants we put forth our ſelves towards heaven in prayer, and faith, and the uſe of lawfull meanes: put caſe we arrive not at the deſired place, but at a contrary quarter from the point of the compaſſe, by which it was ſet: yet if we land as well and better for us, will it not countervaile our labour and our travell? So that, if either Law or Goſpell may carry it, or example move us, or the *Lords* authority ſway us, or our own benefit prevaile with us, we cannot depart unconvinced of duty to obey, whatſoever the Lord injoynes us.

Uſe 1. The doctrine thus proved. Let it be thus improved: Firſt for the juſt reproving of our ſelves, amid a world of butterfly-Goſpellers; that, like them in *Malachy*, move the wing ony whiles and where the Sun-ſhine of advantage glimmers. In a tide of credit or a guſt of gaine, we will devoure a Jordan of ſervice at a draught; but where loſſe or diſgrace keepe their walke, ther's *a lyon in the way*: we pitch downe our ſtaffe and ſtirre not; if we move, it is to *fly to Tarſhiſh* (the place of hoped eaſe) when meere going to *Niniveh* (the place of appointed ſervice) would diſcharge the voyage, when the way to Paradiſe lies through *Havilah*, to *Ieruſalem* by *Gilead*, and the gleames of worldly profits, and preferments, afford light and warmth, the moſt are lightſome and nimble, and the Lord may heare thoſe peoples acclamations in our ſpeeches: *All that the Lord commandeth us We will doe*. But let a cloud of but an hand breadth boden any ſtorme of loſſe or diſgrace for the truth, do we then gird up our loines and haſten others? And is this all the Homage due to ſuch a Prince, all the awe to his lawes, all the heed to his counſell, all the reliſh in his attributes, all the reckning of his rewards, thus to requite the Lord, and at every hard chare to turne him of in the plaine field? Had it beene *Gideons* beſt pley to have queſtioned the Lords charge and concluded: If you will withdraw the ſtrength of my army, fight your ſelfe. Had it beene well anſwered by the blind man, when our Saviour compounded a very unlikely medicine for blind eyes, to have ſaid: Sir, If I may underſtand ſome likely ingredients for your eye-ſalve, I

will admit of your Cure; but, if you be tempering with the ſpettle and your clay, begin with your owne eyes, let mine alone. Had it beene wiſdom, manners, ſafety? Muſt he not ſtill have blundred in his native darkeneſſe? And yet how few *learne obedience with our Saviour*, eſpecially *in the things which they ſuffer?* How many ſell his Precepts for gaine, as *Iudas* did his perſon? Where's an *Amaziah* in theſe dayes to beleeve, that upon the calling away 100 *Talents* at Gods command, *the Lord is able to give much more then this*.

2. This *ſloth and unbeleefe of heart* thus ſnibbed: Let us in the ſecond Vſe be inſtructed, and exhorted to become *Simons* Schoolefellowes *at the feete* of our *Maſter Chriſt, ceaſing from our owne wiſdome*, denying our owne ends, and non-pluſſing our owne diſputes when he reades our Lectures. We juſtly laugh at Romes implicit faith in beleeving men know not what: but, with implicit obedience to God-ward in doing, we know not what we doe, with *Gideon*; in going we *know not whither we goe*, with *Abraham* at Gods injunctions, what ſervice may compare? Had the *Captaine of Auguſtus galley* prevented his Lords privitie in ſinking his enemies, when hee had them at the advantage in the ſhip with him: and not, omitting the opportunity, told *Auguſtus* afterwards what he could have done, he had not loſt the praiſe of an extraordinary ſubject; howbeit the fact had beene unjuſt; and could *the Children of light in their generation*, be ſo obſervant as to prevent Gods becke in the moſt dangerous ſervices (which notwithſtanding is unpoſſible) it would be beſt taken, though not ſo much as his deſert, and our debt ariſeth to: how much more ſhould we follow a leading charge? Oh then, let this downe with our ſelves, that we owe our ſelves to this Commander; that his power is beyond ours, his wiſdome above the activity of our apprehenſion, and that his goodneſſe and truth will make amends for all our paines and feares and coſts. If he ſay, be a foole that thou maiſt be wiſe, neglect eaſe, and have it; ſtoope and be exalted, ſcatter riches, *caſt bread* upon *the very waters* and finde it: *Looſe life* it ſelfe (for his glory ſake) *and finde it*; binde upon it as ſurer then *Perſian law*. Let faiths in-

ſight,

ſight, as in that blind man in *Goſpell*, into our Saviours working by contraries, ſchoole us to beleeve what *light the Lord can worke out of very darkneſſe*; and *what end he can make* quite contrary to our conceipts. Beleeve it, this will prove the wiſer, the ſafer, the better courſe every way: *Ionah* might at firſt play the fugitive; but having paid for his learning (as in ſuch caſes Gods deereſt children ſhall) *Niniveh* was his ſafeſt way. *Sarah* at the firſt plaies the woman and ſimpers forth her vnbeleefe in a caſe *extraordinary*: but the faithfull God was in good earneſt, and made the thing unpoſſible, certaine? Well might *Gideon* at firſt play the Husbandman, knowing and beleeving no further then his barne: But ſo ſoone as he was turned the Lords Champion, he was ſoone convinced whoſe was both battaile and victory, how many or few or none ſoever be the ſouldiers. *Naaman* might a while play the Courtier againſt himſelfe; and thinke all meanes of cure ſtinted within his home *Damaſcus*: but in the end, having received an unexpected cure for his body, he began to gueſſe of the Lords ability to heale ſoules alſo both in Court and Countrey, if men will heare his counſell. By what meanes ſoever therefore the Lord bids us expect a bleſſing, expect it. Whatſoever he bids doe doe it; do not meaſure the ſucceſſe according to thy feares or failings. If we yeeld to what our Saviours mother preſcribes us. Ioh. 2. 8. *Whatſoever Chriſt bids you doe, doe it*; doubtleſſe our watery ſervices ſhall be anſwered with wine of Recompence. What if the taske be troubleſome, our Maſter is the Prince of peace; what if diſadvantageable, the Lord is *rich enough to all*, and *our exceeding great reward*: What if dangerous, the Lord can rate backe every danger and call every place and paſſage of perill, *Iehovah Salom*, *Iehovah Niſſi*, *The Lord our Peace*, *the Lord our Victory*. Are we with *Simon* upon the Sea, within 2. or 3. inches of preſent death, all breathleſſe with toyling, heartleſſe with bad ſucceſſe, preſt upon a new labour as bootleſſe in all ſhew as the former paines: take heart at our Maſters word and buckle to obedience, we ſhall not need to doubt either of ſpeed or ſafety, ſo long as the God of the Sea is in the ſhip of our endeavours. But all this is but

an arrow at Rovers for more generall uſe. Now give leave to cloſe with our ſelves, according to our places in neerer application. None of us chalenge intereſt in this firſt ſhip of *Simons* for traffique mercinary: howbeit we all of *Peters* ſpirituall calling profeſſe our ſhares in his ſecond ſhipping of ſpirituall quality. We, I truſt, are of thoſe many fiſhers promiſed (Ezek. 47.) in the later daies to be ſent; we all hold of that kingdome, which our Saviour, Matth. 13. compares *to a net caſt into the Sea.* The Sea is the world of good and bad, the Miniſters the fiſhers, the net, the outward meanes of gathering ſoules to God, we all heere are either Paſtors or flocke, Teachers or Hearers, Fiſhers or fiſhes in this buſineſſe, and to both I muſt apply.

And firſt to you my Brethren, whom our Saviour in the perſons of *Simon* and *Andrew* hath made his Diſciples (μαθητὰς εἰς τὸ μαθητεύειν) to gaine Schoole-fellowes to his Schoole, and to be *fiſhers of men*, as *Simon* had the promiſe a little below my Text: you ſee what manner of men you muſt be; not bare ſeamen, as the old Hereticke in pretence of love to Chriſts net, nicknamed himſelfe *Pelagius* of *Pelagus*, (the Sea) by alluſion to his name, *Morgan* ſignifying Sea-man; Sea-man well might he be, that ſtretcht his piraticall ſailes, till *Affrick* clipt them: fiſher he was none, that choakt, not caught the fiſhes. You heare *Peter* not *Pelagius*. The word ſtiles you ζώγρητες, that is, *takers alive*, a title from ζάω, *to live*, and ἀγρεύω, *to hunt*, as Grammarians note. The fiſhes of your chaſe muſt be taken, not as enemies take enemies, dead, or for death or bonds (as the learned well note upon this place) but as Captives redeemed for better life and liberty: not out of partiality or paſſion to ſpoile or prey upon, but out of ſincerity and compaſſion (as *Iude* ſpeakes) *to pull* (as it were) *out of the fire*: Your worke is to let downe a net, not to poach and ſtab with an eele-ſpheare; neither did our Saviour give *Peter* leave to uſe an hooke in this kinde, but onely when he preferred the money in the fiſhes mouth before the fiſh; in ſuch caſes, its no matter whether jawes or gilles hold or rend, ſo the Prey come to hand: but our chaſe muſt be for the fiſh not the price, for

perſons

persons not for pence: we must justify our Ministry with the Apostle *Paul* by seeking not τὰ λαῶν, but τὸν λαοὺς, not the peoples, but the people; and that for life, not for perdition. This that we may the better performe, two things remaine considerable. The former meanes of taking Gods fishes. The later, the well managing of the same.

For the first, the meanes of converting soules alluded to by the use of a fishers net: are reducible to three speciall instruments of use requisite in every Minister of God.

viz. { Preaching. Prayer. Piety.

For the first, he must compose and weaue a serviceable net before he can let it downe for a draught: he must be a good Storier of both *Law* and *Gospell*, of *new and old*, as the Apostle speakes: and, as great is the work, infinite the disbursements: so his attention, diligence, and constant gatherings must carry proportion, doe ye remember how a practiz'd fisher professeth this 1 Tim. 4. 13. πρόσεχε τῇ ἀναγνώσει, & 14. μὴ ἀμέλει, & 15. ταῦτα μελέτα, *Give attendance to reading, neglect not, meditate* (grinde it) as *Bernard* alludes; nay more, having exhorted Gods Minister to *reading, exhortation, doctrine*, adds ἐν τούτοις ἴσθι (*totus in hoc sis*) wholly mancipate, devote, and dedicate thy selfe to these, (as in harvest) with whole bent for the gathering in of all sorts of needfull provision for all kinds of supply. The sacred Scriptures are your prime and strongest search; arts, sciences, histories and other forraine readings must have some paines, usefull as inferiour serviters, sometimes to beare the torch, through some darkish passages of lesser consequence: *Abanah* and *Parphar*, as one saith, may serve to wash and scowre, but *Iordan* is for cure: The Apostle putting it to a suppositall, ἐὰν ἔχω πᾶσαν γνῶσιν, *though I have all knowledge*, intimates that each Minister should atchieve his most. Againe, being full, he must draw forth and be a good *disposer* not a meere hourder and ingrosser of the *Manyfolds* of his knowledge and graces gathered; the golden bells must ring as well as garnish. Remember as there's an ἀνάγκη, a ne-

neceſſity impoſed for the *preaching of the Goſpell*. So there's an *vai*, a woe denounced upon the ſlighting that neceſſity.

2. A ſecond meanes for the gathering ſoules is Prayer. The ſhip of our ſervice chiefely is the houſe of Prayer, where the Lord keepes not onely his *Oracle*, but his *Altar* of Incenſe alſo, and it placed cloſe to the Candleſticke from whence the light of doctrine ſhines, neere to the partition vaile, for the ſooner ſpeeding the incenſe of prayer into the Holy of Holies, without which *εὐοδία* of Prayer all other ſervices had no ſavour: The Prieſt in Type, the Apoſtles in ſubſtance alike had their propitiatory: Behold *Peter*, *James*, and *Iude*, in their Epiſtles, all pray as well as preach, and what is it, 2 Theſſ. 3.17. which *Paul* would have every of his Epiſtles ſtamped with by his owne hand but prayer for all his people. Then labour we for the *Spirit of grace and prayer*, and with *Samuel*, 1 Sam. 12.23. Add to this neceſſity of preaching, the neceſſity of prayer; and ſay to your people, and hold: *I will teach you the good and Right way*; and, *God forbid that I ſhould ſinne againſt the Lord in ceaſing to pray for you.*

3. A third meanes for the taking the holy prey of ſoules is a pious converſation: very drawing but nothing paraleal to the former, howſoever ſome, no doubt, out of a good affection preferre it before both; a holy carriage in a Miniſter gets ſome ground of nature, winnes, and drawes towards the net, but it's the Word and Prayer that are the Holy Ghoſts chiefe inſtruments whereby to convey grace, to take and hold the fiſh. Iſt too perſonall to the Miniſter to bee an abſolute prevailer this way. It is true, that the want of a baite renders the fiſh ſhie, the want of a call findes the ſoule ſtrange; and yet you will not ſay, the baite or call catches better then the net: groſſe prophaneſſe in *Elyes* ſonnes eſtranged the people from the offring: howbeit you muſt not ſay that the holy converſation of their father conduced to ſanctifie the people more then Gods ordinance of the Sacrifice, &c. Notwithſtanding, though on the peoples part a Miniſters good converſation hath a bad ſpokes man to commend it, *viz.* their corruptions (who are ſeldome by any other meanes moved to look towards Religion) yet,

yet, on the Ministers part, there's a commanding exigent to be as well *lux* as *lumen*. First to be light, then to enlighten: first salt then seasoning; first *converted* themselves, then *converters of their brethren*. *Titus* must shew himselfe in all things a *patterne of good workes*. Tit. 2. 7. *in doctrine, uncorruptnesse, gravity, sincerity*: And *Timothy* 1. Titus 4. 16. hath speciall warning to *take heed to himself* as well as to his *doctrine*, the reason is added, he hath a *soule to save* besides theirs that heare him. The High-Priest had not his function swapt upon him at adventure, but received it with solemne *Caution* and *Consecration*; *Caution* in respect of both sorts, of impuritie, *viz.* inherent, and supervenient. His *Consecration* holy for manner, time and other Circumstances: The manner was a solemne *placing before the Lord* as in sacrifice, intimating his dedication to the Lords service; the time, the *Sabbath* to fit him for the Sabbaticall requisites; the water holy, the *oyle holy*, wherwith, though the High-Priest alone was annointed being a Type of *Christ*. Yet every inferiour Priest was sprinkled, and what did the Vestments, the *Brest-plate, Ephod, Robe, &c.* import but *holinesse unto the Lord*? True it is, holinesse, in the legall exactnesse, we cannot atchieve: its not the Myter nor the Scepter that can command that; flesh we shall be, as well as fish, whiles here, the danger is in being fleshly: against which begin with your μαθητεύειν at home, *episcopate* your owne persons. In this sense you may and ought to ride Circuit in your owne counties; Iudge, teach, and watch over your selves amidst so many epidaurian and most observant eyes; that though your doctrine be carped at, yet it may be ἀκατάγνωστος, Tit. 2. 8. *not to be condemned*: And though your persons and behaviour bee nibled at, yet both may be ἀνεπίλημπτοι. 1. Tim. 6. 14. *unrebukeable*. This fishing furniture if we can with *Pauls* zeale attend to preserve us from Sea Torpour, and dulnesse in our practise, and put forth our selves not only *Re*, and in good earnest, but *ore, more, amore* in preaching and prayer, conversation and affection, our net is ready for the worke. All now lyeth in the well managing of the same, which, that we may performe, there are foure vertues very helpefull.

Peaceablenesse,

Peaceableneſſe, Painefulneſſe, Humbleneſſe, Diſcreetneſſe, all ſhining out of the Text.

The firſt is *Peaceableneſſe*. The *Prince of Peace* is our *Lord*: The tenour of whoſe embaſſie is *Peace*. *Peace one with another* is our Motto; love our Sheepe brand. By this Ioh. 13. 35. *ſhall all men know that you are my Diſciples if you love one another*. What els, that our Saviour aimed at in calling his Diſciples thus by couples, and divers together and ſends them forth by paires and companies? Semblably the Apoſtles after his aſcention, taught not ſingle and a ſunder, but as they could moſt conveniently by companies. *Iohn* and *Peter*: *Peter* and *Iohn*: *Paul* and *Silvanus*: *Paul* and *Barnabas*; and all to maintaine peace and concord amongſt themſelves, for the better uniting others. What meane thoſe conſecration paſſages on *Timothy* and *Titus* their behalfe againſt ſtriking, brawling and haſtie anger, but to teach Miniſters a contrary deportment, eſpecially towards themſelves. When the Apoſtle puts thoſe Diſciples, with others, into their ſtudy, whats the ſubject of their taske there, but *ſtudy to be quiet*? For why? The barke wherein theſe fiſhers buſineſſe lyeth, is no medly of diſcord. What ſo unweldie a fabrick moves ſo faſt, with ſo ſmall noyſe, as a ſhip? What building ſo cloſe compacted? What inmates ſo well agree as ſhip-men? But, ſet theſe ſaylers together by the eares, put this veſſell to rattle upon the rocks, rend the plancks aſunder, our endeavours are fruſtrate, our net broken, our fiſhing is at an end; beſides the confuſion at home what markets would there be for enemies abroad? *Hoc magno mercentur Altrida*. Pope and Turke would let fly all the *Chriſtendome gold glued together* in the *Vatican* and *Seraglio*, if that would reach the purchaſe. It behoves a fraternity entwiſted with the finger of Chriſt Ieſus to agree better, and to be wiſer, getting that *wiſdome which is pure* (as *Iames* bottomes it) and then no matter how peaceable. Remembring themſelves to be in the fiſhers barke, not in the man of warre.

But becauſe peace and quietneſſe ſometimes prove dull and may ſtagne this fiſhers ſailes, therefore we muſt ſecond that vertue with painefulneſſe, well agreeing with the condition not

not only of a ship in the generall, as the Comick hath it (*qui sibi negotium facessere velit, navim—comparato*) but specially of a fishers ship a busie shop of toyle, as *Simon* feeles it. This my Text teaches in the word κοπιάσαντες, noting extreamity of worke rooted in κόπος *wearinesse* from κόπτω, signifying to costrate or beate, as the foule the shell, to get out the fish, with great vehemencie, noting the fishers of men to be best in their element, when in the discharge of their function, they are beaten downe to lassitude: you know why the *staffe-rings* were to continue upon the *Arke*, the *Coathites* shoulders felt, wherfore *Esay* stiles our function the *spending of the strength*: *Moses* his place was a service of the *Lord*: *Aaron* was *Moses servant*, *Paul* and other *Apostles* your *servants for the Lords sake*, the least boy in the parish, the veriest stranger in the countrie proves us such (ô that we could improve it) the one uses to say his Minister saith service; the other, in his travell, askes who serves at such a Church, thus we are servants, servants of Servants, we finde it so, we subscribe to it. O for humility with *Bernard to boast of it*; the shop, the ship, the harvest of our charge is all, you know, ἔργον, ἔργον, ἔργον, *The worke of an Evangelist*, 2 Tim. 4. 5. *The worke of the Ministery*, Eph. 4. 12. *A good worke*, 1 Tim. 3. 1. worke, worke, worke. Nay our worke is as well passive as active, we must be able to approve our selves to our people both waies: and say with *Paul*, 1 Thess. 2. 9. ye remember our κόπον καὶ μόχθον, labour and travaile, κοπιῶντες saith the Text, a word whose voice is *active*, nature *passive*, we are not knowne onely by the Shepheards coate, but by the warriours campe, and must as well *pati* as *pascere*, bleed as well as feed. All in Gods armie that stand for Worthies there, must be *Meryones*, black with martiall dust; *passi pulveris atque soli*: it lies us upon both *to doe and suffer*, and that *as valiant souldiers of Jesus Christ*. The battaile betweene Gods work and Sathans, was concluded upon in *Paradise*; our weapons are prepared to our hands; Gods Armory is open to us in the Word, to take our choice, as *David* at his entrance into combat, *What stand we idle?* We have taken triple presse-money. First at our Baptisme. Secondly at every

Sacrament since; and lastly at our *laying on of hands*, Goliah is in the field animating his hoast with blasphemies against our *God*; *menaces* against our forces, there are Sanctuary river stones enough to dart into his brow: Our Generall *Christ Iesus* is entred upon his battalions in our defence, if we fight; to our bane, if we flie. We are set as *Astyages* band in the story: the Persian hoast before us, our owne side Champions at our backs to observe our carriage in the field: put we our selves upon it; we may and shall escape, and conquer if we fight: we shall and must die and be dispatched if we flie, and turne cowards: If the worst come that can come we mitigate our feare of death if we die fighting (as that *Phrygian* Prince) but we aggravate deaths terrours, and utterly shame our selves if we be goared flying. But what needs feare, sith the Lord is in the battell, and the battle is the Lords, the cause his? We do but marshall his weapons, nay its *digitus Dei*, Act. 8. 37. the finger of God which we stretch forth in battaile. If he be *God of both valley & mountaine*; and we fight with his Armes, how can we misse of triumphing, ὑπερνικόμενοι, Rom. 8. 37. *more then Conquerors*. Meane time, we may haply be wounded, as our Generall was even to death for our sakes, and in our cause; but our smart must quicken our valour, as in that heathen battell: Christ slew most enemies when deepliest, wounded. So must we, and with couragious *Scævola* strike hardest with the wounded hād, nay with *Cynegirus*, after both hands shred off, not suffer the enemies ship to passe, so long as we have teeth to hold it. What shall I say more, my brethren, and fellow souldiers? Manage the field so heroically, that though you loose the day, which notwithstanding is unpossible, yet if yee should, I say, if yee should, you may with bold consciences before your prostrate Church and mother defend your christian chivalry, and say

Si dexter à defendi posses, etiam hæc defensa fuisses.

This do in earnest, each person in his own person, if able, not, by a deputy, unles he be content to be crowned, saved by an Atturney. Do it thy selfe, *ipsissimus*, as he speakes, unles the burden be too great, then *Peter and Andrew must beckon to their fellowes*; or in some durance or extremity: in such case *Baruch*

for

for Ieremy is dispensable: otherwise *Paul*, and as many helpers as he can procure: *Paul and Sylvanus*, *Paul and Sylvanus and Timotheus*, but not *Sylvanus* nor *Timotheus* for *Paul*. This resolved upon, this enterprised, be the Adversaries of the Church never so strong or many, your selves weak in shew, or as few as that duall of *Ionathan and his Armour-bearer*. The day is yours; and it shall be trulier said of the host of the *Lord of hosts*, then ever it was of the Romane Armies; *Christian souldiers may be sometimes beaten, never vanquished*. But painefulnes in a Minister is not all, though in the condition of the toilingst fisher or stoutest souldier. Meere paines, exempts not pride (the bane of the greatest enterprises) and therefore we must listen closer to the Text in *Simons* subjection to our Saviours motion, and gaine a third speciall vertue wherewith to qualifie a faithfull Minister and that's humility.

Thirdly, therefore its requisite that a Minister be not *miles gloriosus*, but *pugil Christianus*, so partake with the *diamond* in the *Priests brest-plate* for hardnes and hardines for the truths sake, as to hold of the Berill stone in the *new Ierusalem*, Rev. 21 20. duskish and of watery colour to note humility, as *Brightman* glosses it. This vertue is of the Church its speciall peculiar cognisance, to the wisest pagan Sages vtterly unknowne, taught by *Moses* and the Prophets, defined by our Saviour to be *lowlinesse of heart*, under which tearmes he materialleth his *Discite, learne of me for I am lowly and meeke of heart*. Since which lecture I know no vertue more often, more instantly more earningly, as I may say, and feelingly, by the Apostles, and holyest Writers pressed, especially for our rancke. Whereso ever *Bernard* wincked, hereof hee saw the reason; and in his discipline better felt the effect, how hard it is to be extraordinary, and to keepe quarter with selfe conceit: *when the skin shines*, its ten to one, *the flesh puffs*: and therfore let every Minister of God be his own preventing Chirurgeon, to preserve the Inwards, and keepe the heart lowly, consulting with the Apostle that felt the grutchings of that disease, μὴ φρονεῖ παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖ εἰς τὸ σωφρονεῖν. There's a wisdome that *puffeth up saith Paul*, and a *wisdome that makes the face to shine*, saith *Solomon*: howsoever it goes at

feasts and civill meetings: I am sure the humblest Clergie man is the highest Scholer in Christs Schoole; that Disciple hath not neere him a livelier Hieroglyphick of his Master Christ then himself. Whatsoever the Historian saith, *whole Tiberius* could not be so fully, and cleerely discerned in *Sejanus*, as *Christ Iesus* in an humble Minister. As this man lives, but *not he, but Christ in him* (as *Paul* speaks of himself.) So he converseth, not he but Christ in him; when he speaks, he *speaks as of the words of Christ*, Christ speaks in him: when he praies, the spirit of Christ dictates to him: when hee preacheth hee is Christs very Pulpit, Christ preaches in him, his whole life shewes him *conformable to Christs death*, as one *crucified with Christ*. As he is crucified to the world, and in the worlds esteeme a meere carcasse a very carrion, vtter abomination (as the godly to the wicked) so he is at a point and resolved to make the world as vile to him; offer him wrong, he is mortified, shuns not: proffer him worldly gaudes, the most specious inticements of sin, importune him to breach errour or practise wickednesse by the vehementest inforcements: he is dead, heedes not the one, feeles not the other. Let his corruptions bustle never so within him, he is no man of this world he rests from these labours also: Little hee is in the worlds eyes, but lesse in his own affections towards any thing out of Christ the standart of his measure, and whole aime of his life. If you demand his trading, well may wealth, crocadile-wise, follow him but he pursues not it: yea when his state prospers as fast as his soule (as *Iohn* prayed for *Gajus*) even then, it may be truly said, gaine is given to him, not he to it: As for credit & repute, he hath no Luer for it, it lewreth for him, well may he be honoured, *digito monstrari* and *dicier hic est*; not only by Gods people as *Saul* somtimes by *Samuel, See him whom the Lord hath chosen*, 1 Sam. 10. 24. but by God himselfe, as of *David, this is he*, 1 Sam. 16. 12. howbeit, the Pharisees *forum* is not his Theatre, *to be seene of men*. Sunburned he may be with *singular honour for his worke sake, sub dio*, and in publique, but its no part of his intention to be so besmeered. Alwaies the meekest man is most moderate (in *Senecaes* choice) and the more a man *covets after spirituall*

gifts, the more ſparing is he after all earthly reatches. *Davids little of the righteous* contents him, though it were leſſe. *Solomons* litle with equity, his litle *with the feare of the Lord*, makes him uſe *Eſaus* words (Gen. 33.9.) with *Iacobs* heart, *I have enough*; the ſmalleſt pittance, ſo it may any way ſuffice his place, ſo ſatiats and cloyes him, that when *Paul* would have *Timothy* admit but a modicum of extraordinaries, and that for *his infirmities ſake*, and thoſe *often*, he is faine to perſwade him to it. An humble Miniſters gaine riſes from the Pulpit, not from the Market, often heard in that, ſeldome ſeene in this (being a *dehoneſtamentum cleri*) his buſineſſes lies in the fiſhers not in the Merchants ſhip, much leſſe makes he merchandize either of doctrine or people, or ſels himſelfe to make all fiſh that comes to the net *for filthy lucre ſake*, leaſt *his mony not only periſh* but periſh with *him*, man and money ſinck together, as a Father well improveth that Text, his traffique is in the fiſhers not in the ſhip of Pyrats: This is the true Miniſter of Ieſus Chriſt, whoſe peaceablenes and painefulnes are accompanied with humility, ſtooping within himſelfe in all his deſires; and howbeit true chalcedony ſhining from within, yet ever affecting the pale Berill colour on the out ſide: he well obſerveth that *humiliter vivere eſt efficaciter docere*, as a worthy Father notes; ô for learning enough to tranſlate it into an Engliſh practice; the more ballace of this grace we can procure, the ſteadier, and ſurer we ſhall ſaile in this dangerous Sea-chardge. At any hand if pride prevaile, let not the pulpit know it: preach it not, let the pageant of fire-works find it ſelf an ambitious pilat, where it will: Say, each of us with *Gregory* (if I forget not) give me a plaine ſhip, well compact and rigd for ſervice towards a proſperous haven, rather then a gorgious veſſell whoſe decks are only deckings, that ruffles forwards with imbroidered ſailes, with painted maſts, and guilded ropes into a deſperat ſhipwrack.

Theſe three vertues much inrich and grace a Clergie man, but if this Text will afford him a fourth, and honour him with diſcretion, alſo ye ſhall ſee him in a ſort transfigured. *Simons* example is herein alſo liberall: he hangs at Chriſts lips, attends his advice, poyſeth the waight of his authority, conſiders the

the efficacie of his word, ponders what he hath to do, and with whom he hath to deale; and so falls upon a good conclusion. First sounds and then sailes; and that is good discretion: Needs must this quality be precious as being the holy of-spring of those two rich faculties, Col. 1. 9. σοφία and σύνεσις πνευματικὴ, *wisdome and spirituall understanding*: the one the eye of that ἐπίγνωσις (in that verse) whereby to discerne, the other the hand whereby to regulate every meanes and instrument for the best promoting our Masters worke, according to the severalls of persons, things, times, and places: of both these is discretion composed; the wise Actour steering, as it were, the Ministers ship: and managing the net well, according to all fit and due gages. This is part of the Morall of *Aarons embrodered coate*, being a kind of net-worke stiled by *Montanus Vestis oculata*, a *robe of eyes*. From whence its like that *antient*, in his golden speech to *Basil*, would have a Minister to be an *Argos of 600. eyes at least*: his office is to be a Seer; his embassage is visions, such as require vigilant eyes: he shewed wisdome above art that dismissed not such as are ποιμένες λαῶν, βουλη φόροι ἄνδρες without an οὐ χρὴ παννύχιον εὕδειν; they, above all, had need to have their eyes about them to episcopate wisely, what persons are averse; who teachable, who weake, who stronger, who straying from, who staying in the fould, the pulse of their inquiery lies deeper then the wrist; the reynes of their search must be *sounded by skilfull injection of conjectures*, as that Father saith; and then discovery of the disease made, they must have skill, when and where to launce, seere, succour, and support: its the *word in due season* that *Solomon* so commends: its the *word in due season* that the Lord promises to put into the Ministers of his owne choice: Esa. 50. 4. There's season for precepts, season for threats, season for mercies, season for judgements, season for conceited Leviathans to shew them, what a meere nothing it is that they can performe as of themselves: season for weakelings to encourage them how much they can do in Christ: thers much in the season, not litle in the manner to be observed. *Nathans* mild reproofe cured the sore in *David*, but *Shimei* his scalding potion offended the patient and did but trouble the disease. I am

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bold to think the Bishop in the Century had healed *Ludovicum* (wrong named) *Pium* his soule and saved his own head, had he used discreet opportunity and manner in his reproofe: and not abruptly, and at the table, before the Princes Minion, and his guests, taken occasion at his consent to begin to carve the fish at the head, to bid him begin to reforme the luxuries of his Province at his own uncleanesse. The person and the sore both are too much for two eyes inquiry; its easie, say your Physitians, to cure a man in *specie*: but to heale this or that man so aged, complexioned, disposed, affected thats the skill, if *Luther* faile not, who confessed he could sort cures easily for the maladie, hardly for the man. We may be sugar to a wounded *David* to stanch the blood and relieve the spirits, not so to a bloody *Sisera*: he must not have butter in a Lordly dish without a naile and an hammer of legall redargation. We must be sharpe Vineger, salt, leaven to the secure to preserve from putrifaction; not so to the raw and greene-wounded Penitent, least *fuendo scissura succedat pejor, the remedy be worse then the malady*, as a discreet Father hath it. If the queasie stomack must have pills, they must be either guilded that children may so please the eye as not suspect the physicke; or sugard well that the keckish palat may gulpe downe the cure before it feele the sower: Besides, its discretions part to reflect upon ones selfe, and attemperate all passages of instructions, exhortations, rebukes, &c. according to the spirit a mans selfe is of. It's one thing if he be naturally over-hot, as *Iames* and *Iohn* at the village of *Samaria*, Luk. 9. 54 another if over-coole, like our *Simon* at *Antioch*, Gal. 2. 12. If a forward *Timothy*, there's a lesson prescribed him, 2 Tim. 4. 2. Rebuke, but withall, exhort withall long suffering: if a mild *Titus*; there's his lesson also, Tit. 2. 15. speake and rebuke with all authority. Such a young fisherman that can so observe himselfe and his charge both, as to know, where, and when to let downe the net, where to sound, when to drag, when to flit and guide all his affaires with discretion is so worthy of incouragement, that if *Gregory* should feast him, he should *drink as sweet as Nectar, and eate no worse then Balsamum*, especially let discretion crowne the gray head, and manage the helme where

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aged fishers let downe the net: yee, my aged brethren, have the advantage of long observation, (discretions best schoole) ye are the Phisitians that know all manner of Patients, passions, cures, seasons: ye are Oratours that have all the Oratours numbers for teaching, moving, winning; ye have it at your fingers ends to do al as *aptè, commodè accommodatè* as *Chrysostome* himself can require. Let discretion mixe the ingredients and apply the potion: Put ye discretion to the bar; Set discretion at the sterne: If ye can (now aged Pauls) (notwithstanding discouragements of a thousand sorts) shew your selves like generous *olives in the house of God, bringing forth more fruit in age*, still putting forth your tired skill; and still with your aged eyes discerne towards whom, when, and where to be meekely fulgent; and shine peace into drooping soules in *Moses* spirit: against whom, when, and where to be sharpely fulgurant to dart reproofes into the steeleſt hearts in *Elias* spirit; and with wearied *Peter* at your Master Christs word, can resolve still to let downe your spirituall net: there will be a transfiguration, as I told you: *Moses*, and *Elias* with *Iesus* and *Peter* met againe together.

These are the Meditations, my learned brethren, which I thought service, at this time, and out of this Text to commend to your attention: praying for such your faithfull observations, that when you have all fished and are to give up your accompt and breath at once, and your soules shall be either flushed forth of your bodies by violent scarrings of bloody persecutions, as out *Simons* was; or by way of a drie death, shall sit upon your quivering lips at your last couch, ready to soare away to their finall pearch, they may not shruck to mount over to that great visitation wither amongst so many Intruders, that go & are not sent; Loyterers, that are sent and go not; Hinderers, that are sent doe goe, but fish not: Wanderers, that are sent, doe go, bestow their paines but quite another way: some in the bracks of contention with *Iannes* and *Iambres*, others in the thickets of prophanities as *Hymeneus* and *Philetus*: divers on the bancks of backsliding as *Phigellus* and *Hermogenes*; many floting on the tides of ambition, as windy *Diotrephes*; too many *Demasses* that prefer a hasty flight to golden *Tarshish* before an

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an eaſie rode to populous *Nineveh (Therefore juſtly* have their *ſhips broken (as at Ezion Gebar)* you may come ſafe to ſhore; and with all the holy Prophets, Apoſtles, Confeſſors and Martyrs of all times, having carried your Lords call (not ran perforce *Ahimaaz*-wiſe with a confuſed tale in the end) obeyed Chriſts charge with *Simon* by a holy entrance, a ſincere proceeding, an undaunted reſolving and a conſtant perſevering; and that with all *peaceablenes, painefulneſſe, lowlines*, and *diſcretion*, may in deſpight of all ſtormes, rocks, ſhelves, all ungodly perſecutions, oppoſitions, imprisonments, martyrdomes of all ſorts, diſcerne your *Maſters joy*, and *the end of your faith* attending your arivall on the heavenly ſide of the ſhore, and after all eſcapes with full ſaile, make a ſtrait cut into the Haven of bleſſed immortality.

As for you my Brethren of the Laietie, commonly beſt ſeene in your Paſtors duties, it will ſort beſt with your eaſe to compoſe out of your Miniſters charges a fit glaſſe for obſervation & reformation of your ſelves: you may eaſilieſt learne what you ſhould be by reflexe upon what they ought to be, moſt familiarly doin acting two things { 1. Swimming to Gods net. 2. Carrying your ſelves as fiſhes of the ſame.

The former is effected by three ſpirituall fynnes: *viz.* of *Attention, Supplication, Obedience*, riſing (by good proportion) from what you firſt heard requirable in a Miniſter for the compoſing of his net. For the firſt, the ſame Lord that is the founder of an univerſall and effectuall preaching, Mat. 28. 19. *Go & make all nations diſciples*, is the commander of a particular, and effectuall hearing: Mat. 15. 10. *Heare and underſtand*: but becauſe its in vaine to open the eare, if the heart remaine lockt up; therfore the key of prayer muſt up to Heaven, that God would uſe his key of grace to open the heart (as of *Lydia*) to attend unto the things ſpoken from the Lord. If the Miniſter muſt have his *Propitiatory* and pray, as well as his Oracle, and preach (not the one ſingle without the other) the people are to have as well their *oratorium* as their *auditorium*, both pray and heare, heare and pray. May any, with good conſcience, up-

on purpoſe, abſent themſelves from the preaching of the Word in caſe they joyne with the Congregation only in prayer? Or can any juſtifie before God their abſence from prayer, ſo that they heare the Sermon only? Heare you muſt being the ordinary wene of faith's generation (its the teſtimony of an Apoſtle; *faith comes by hearing*) and pray you muſt being the ordinance of faithes augmentation; its the requeſt of many Apoſtles: *Lord increaſe our faith*: Be ſure then after the obtaining faith, not to lame it, for want of both cloſet prayer alone, domeſticall prayer in your families, publique prayer in your Churches: But hearing and praying are not all the peoples charge: The leaven of the word muſt ſeaſon, the odour of prayer muſt perfume the peoples converſation alſo: as Paſtors are both to preach, pray, and practiſe in perſon (offer no other dyet to Gods people, but like good nources what themſelves digeſt) ſo muſt the people, as good children draw in no more at the eare then they will in good earneſt beſpeake a bleſſing for. Pray over no more then they reſolve to performe: But what muſt they do, what way muſt they take? The Miniſter himſelfe may not chooſe away of his own; Chriſt is the way: This way he called upon a Diſciple to follow; follow me, Mat. 8. 23. Vpon two more. Mat. 4. 18. follow me; upon *Matthew* the Publican, to follow: follow me, Mat. 9. 9. You muſt not walke in your own waies as the Prophets often reprove: *Be ye followers of God as deere children*, as *Paul* adviſeth: and againe; *Be followers of me even as I alſo am of Chriſt*: Heare, pray, practiſe: that as you are the *Epiſtle* of your faithfull Miniſters *written in their hearts, knowne and read of all men*: ſo you may be their ſteps troden in their lives *knowne and ſeene of all men*. This for your ſwimming to the net: For your well carriage of your ſelves therein, the Miniſters charge leades you to your owne diſcharge in the practiſe of the ſame vertue, on his part required. In which reſpect, you ſee, we ſpare not our ſelves, but lay on loade of ſervice where the Word thwacks it on. But what? Is all the burden for one end of the ſtaffe? All the charge for the fiſhers, none for the fiſhes? Muſt Miniſters be fiſhers alwaies verſed in the water, an element low, coole, cedent, and of the yeel-

yeelding ſide; and may the people turne Salamanders, make the fire of ſcalding and ſcorching their life and delight? Muſt only they *follow peace and enſue it*, and may all the world beſides prevent it by provocations of offront, purſue it with chaſes of debate, and be guiltleſſe?

Secondly, you heare what a work the Paſtors life is; muſt the peoples be a ſport? Iſt the Miniſters *woe* if he preach not: and the peoples *well done*, if they heare not, practiſe not? Certes, the *bread of life* that *endures to everlaſting life*, muſt be laboured for, if Chriſt miſtake it not. If *the bread that periſheth*, muſt paſſe through plough, harrow, mill, oven, ſo much ſweat of man and toile of beaſt, every loafe and morſell of it, before it can be food: It's not likely the heavenly Mannah of your ſoules will drop into your mouthes, when you ſleepe upon your backs: It's certaine if there be any reall labour under heaven, its a *labour to make ones election ſure*. The contrary is equally dangerous for both ſoule and body: *He that laboureth not, muſt not eat*, and therefore, of neceſſity, ſtarve. Beſides, oh the groſſe abuſe of Gods profered grace in his Miniſtrie! oh the ſad account the Miniſter gives up to God when his toile gaines nothing to the net! Sathans Anglers with leſſe adoe, baite their ruſtie hookes with filthy grubs of lucre or guilded flies of ſeeming delight; and what a ſhull of prey of all ſorts. Vſurers, Drunkards, Blaſphemers, Wantons, filthy Packs, pel-mel, thick, and threefold hang by the gills; the God of the Sea ſends his fiſhers all along the waters and rivers, not with a hooke, that teares the jawes, but an eaſie net: and they waite daies, nights, yeares, ſome ten, others twenty, divers as *Ieremy*. (Chap. 25:3.) Three and twenty: and as they dragge up, they ſincke their hearts, ſhake their heads, ſcarce one fiſh comes up. What a ſceane in hell, what a funerall in heaven; what a pange to the Church to ſee Sathans Anglers, wicked Seducers, exorbitant Livers crowd and throng together with panniers heapt with greateſt, choiſeſt fiſhes, *Leviathans porpoyſe, &c.* And Gods fainting net-men, his faithfull Miniſters come cribling behind with ſmall twiggs thinly hangd with ſmall Minowes and Loaches! Why els is it ſaid *The great ones breake the yoake?* Why elſe doth

the Lord ſo *powre contempt upon the chiefe ones*, and with meere deviſion, agnominate upon them, Eſay 1.23. סרריך סוררים, as if he ſhould ſay Pillars! Caterpillers; builders, hilleders, or as ſcornefully elſe as art can deviſe, but that ordinarily the greateſt wealth is tumourd up with the greateſt ſwealth of Rebellion againſt the Lord? Why did the Church entertaine it with miracle praiſe if *any of the Rulers beleeve?* Why elſe ſaith our Saviour (by way of difference) *The poore receive the Goſpell?* And why els is religion, faith and obedience uſually ſometime caſt off to ſuch as through ſadneſſe and melancholy know not what to do with themſelves, or for paine and anxiety, are ready to fling back Gods preſent of life into his face, and dye to deſperateſt hazards? All this from a ſupine eaſe and ſecurity in very Sion.

Thirdly for humility. Muſt Miniſters be *the meekeſt men in all the earth*, become your very *ſervants for Chriſts ſake?* and may people ſoare into high thoughts to the greater ruine of themſelves, and diſturbance of their Paſtors? Muſt not *Miniſters Lord it over Gods heritage*, but gage their *præeſſe* to a *prodeſſe* (as *Bernard* to *Eugenius*) and iſt ſeemely for the loweſt of the heritage to Lord it over the Lords Stewards? Beſides, experience ſhewes the higheſt grounds are leaſt fruitfull, the higheſt thoughts leaſt fertill; the ſtock muſt be cleft, nature's wild, and high top ſhred off, where Chriſts ympes take place; *the ingrafted word which is able to ſave the ſoule*, muſt have mortified ſtocks, and be *received with meekneſſe*, if the Apoſtle may be heard; neither doth *the high and excellent, who inhabiteth eternity* teach any but *humble*, Pſal. 25.9. *dwell with* any but *with the contrite and humble ſpirit*, Eſay 57.15.

Laſtly for diſcretion (the dijudicating faculty betweene perſon, thing, and circumſtance) Muſt that wit lie all in one kinde of braine? Doth not our Saviour give caveats to hearers, not only for matter but manner and end of hearing; *Take heed how you heare*, for the manner? *Heare and underſtand* for the end of hearing? How is it that both manner and ſcope of hearing are ſo much perverted, and that cheerefulleſt heard, which is leaſt underſtood? When the ſoule is invited to Gods table; how

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is it, that it ſits and queaſily or nicely picks, as if halfe the diet were offall and gives its *taſter the eare* (as *Iob* ſtiles it) leave to touch nothing, to attend no, not the pleaſanteſt deſcant of the word unleſſe it ſound in a tone above capacity? Iſt wiſdome, to curſe back to ones ſelfe (*as at Babell*) the now-bleſſing of diverſity of tongues by affecting gibberiſh for familiar engliſh? Shall the learned ſpeaker deſire rather to *ſpeake five words with underſtanding to teach others, then ten thouſand words in an unknowne tongue?* And iſt diſcretion for an ignorant hearer, as in your uſuall congregations, to affect the hearing of ten thouſand words beyond his underſtanding, rather then five words in a knowne language? When the Holy Ghoſt beſtowed cloven tongues, there were cloven eares to heare them. But why in your uſuall audiences, where eares are all of a ſuite; ſhould the dinne of that, which *Paul* calls Barbarian ſound, be ſo ſtood upon? unleſſe men were reſolved againſt all knowledge and grace, for all ignorance and iniquity: loath to heare of their ſins in their owne language, leaſt ſhame or ſorrow ſhould hinder them from ſtealing to hell, beſides the privity of themſelves or others. But I breake of complaints, ſeldome welcome, although never ſo needfull, as the Hiſtorian hath it. I take leave with a friendly exhortation.

You ſee brethren of the Laiety, where the coſt, paines, and care conſiſts: ſhip and ſhore be of the Lords providing: his fiſhers are in the ſhip at work for you: ſeaſons are attended, ſailes raiſed, nets ſunck, nothing omitted: its the fiſhes part but to ſalute the net: oh, if ever you will to the ſhore of Reſt, accept of the offer, and improve others; love, and labour to your own advantage. Let your Paſtours embaſſage of peace no longer work his wo, *that his ſoule dwells amongſt enemies to peace.* Let his labours taken for you no longer ſend him to the Prophets weeping croſſe to give up his ſad accompt to your peril that he hath *ſpent his ſtrength in vaine.* Let not his humility be your ſturrup to reare you to inſult over him or others. Let not his diſcretion be counted phrenſie *as Pauls by Feſtus*: It will riſe but poorely upon your accompt to make your Paſtour complaine in the Apoſtles moane: *The more I love you, the leſſe I am loved*

of you: cold joy to you, to make his *ſoule mourne in ſecret* to ſee all the love towards your ſoules openly bandied back with hatred: and more paines taken by you to damme your ſelves then he can take to ſave you: How much better, ſafer, eaſier, happier every way to behold *Chriſt Ieſus* in his ordinance of the Miniſtery, diſcerne this *Lord* in *Peters* ſhip: Heare him bid the net of his Goſpell, to be let downe to your acceptance, and with al thankfulnes accept of his bleſſed proffer? Yet the Lords motion holds: yet hee excepts not againſt your former failings; yet there's hope of being taken if you will. Why ſhould you (like *nentes* or ſuch like Sathans vermine) skout in the mud of your corruptions; and not by Gods fiſhers be gathered to the net?

Ob. Haply ſome of you have long weltred up and downe in the
Sol. vaſt Sea of a licentious life, a ſad eſtate. Notwithſtanding Chriſt is entred the Sea, hath healed the waters, and according to the reſt of the viſion. Ezek. 47. 10. *Sent forth his fiſhers from coaſt to coaſt: from Engedi to En-eglaim are nets ſpred forth to take the fiſhes of ſundry kindes as of the great Sea exceeding many.*

Ob. Haply it may ſeeme to ſome unpoſſible to be gathered, having many yeares ſwomme wilde in the Ocean of their corruptions: or, any way, to be accepted of God upon long putri-
Sol. fying in their abhominations. Notwithſtanding, if they will haſten to *feele that plague in their heart*, (as *Solomon* phraſeth it) not ſtay, till the Lord make good his threatnings againſt them (Ier. 16. 16.) to *ſend fiſhers and hunters in vengeance* to twitch and chaſe them out of their Rebellions: Let them not be diſmaied: what confuſion ſoever the Law hath threatned, there's net enough, ſalt enough in the Goſpell whereby they may be gathered, ſeaſoned.

Ob. Oh, but ſome of us have groped 20. 30. 40. 50. 60. 70. yeares till ſtark blind in the darknes of errour and diſorder both: yet there's hope, if unbeleefe defeat us not: there were (bleſſed be the eye of his Majeſties ſo univerſally diffuſed light over us) never ſo many ſhining ſtars in the firmament of our Engliſh Church for the enlightning of our ſoules, if we haſten to the light and linger not (worſe then *Lot* at *Sodom*) till Sathan quite

blinde

blinde our eyes: But what if we be of those that are *wilfully ignorant* (as S. *Paul* complaines of some) *have hated the light* (as our Saviour moanes it) *and will not come to the light*. Deadned more then darkned, a sad and ruthfull estate: howbeit, if by the life of grace, and spirit of prayer that deadnes can be felt with Reluctation, that blindnes confessed with aggravation: yet there's life in it, as we say: yet hope sits on the brim, put we on with vigour, as at last plunge, towards the net: open we our eyes and see; our hands and strive: lift we our last, and our *Lord*, in my Text, supplies the rest, there's not only *light* but *life and immortality brought to light through the Gospell*. Yet you may be gathered, enlightned, quickned, saved, supplication only is to *fall before the father of lights*; that sith our condition in this life is, as of fishes in a wild and perillous Sea: and since it hath pleased him to send painefull fishers to spread his sacred ordinances as so many nets to embarke us towards an heavenly arrivall, he would incline our heart s to be enclosed within that net of his own weaving committed to their hands: there to be preserved, in the Saints communion, untill the *fulnesse of Iewes* and *Gentiles* be come in: At which end of time though this militant net shall break and be dissolved, yet not one of us, the fishes of his owne taking, shall be lost, but each one from the fower windes gathered by his Angells and jewelled up into a triumphant closure of glory, which, though never so full, shall admit no rupture, no dissolution. To which only happy embarkment be thou our seasonable conduct (ô heavenly Father) by thy gracious spirit, through thy onely beloved Christ, to which ever blessed Trinity in the indivisible Vnity of one Immortall, Invisible, and only wise Deity be rendred all honour and glory, praise, might, and majesty, from generation to generation. *Amen.*

Ob.

Sol.

FINIS.

blinde our eyes. But what if we be of those that are *will'nly ignorant* (as S. *Paul* complaines of some) *have hated the light* (as our Saviour meanes it) *and will not come to the light*. Deadned more then darkned, a sad and ruthfull estate: howbeit, if by the life of grace, and spirit of prayer that deadnes can be felt with Reluctation, that blindnes confessed with aggravation: yet there's life in it, as we say: yer hope sits on the brim, put we on with vigour, as at last plunge towards the net: open we our eyes and see: our hands and strive: lift we our feet, and our *Legs* in my Text, supplies the rest, there's not only *light* but *life and immortality brought to light through the Gospel*. Yet you may be gathered, enlightned, quickned, saved, supplication only is to *fall before the father of lights*; that full our condition in this life is, as of fishes in a wild and perilous Sea: and since it hath pleased him to send painefull fishers to spread his sacred ordinances as so many nets to embarke us towards an heavenly arrivall, he would incline our hearts to be enclosed within that net of his own weaving committed to their hands: there to be preserved, in the Saints communion, untill the *fulness of times* and *Gentiles* be come in: At which end of time though this militant net shall break and be dissolved, yet not one of us, the fishes of his owne taking, shall be lost, but each one from the sower windes gathered by his Angels and jewelled up into a triumphant closure of glory, which, though never so full, shall admit no rupture, no dissolution. To which only happy embarkment be thou our seasonable conduct (ô heavenly Father) by thy gracious spirit, through thy onely beloved Christ, to which ever blessed Trinity in the indivisible Vnity of one Immortall, Invisible, and only wise Deity be rendred all honour and glory, praise, might, and majesty, from generation to generation. *Amen.*

FINIS.

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